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placed the biblical text in finer type or omitted it altogether in order that the more important notes might have been placed in larger type.

The author follows the usual critical analysis of the sources of Judges, but not without variations. He is definitely of the opinion that the J and E documents extend through Joshua and Judges as far as I Sam., chap. 12. His most noteworthy departure from accepted opinion on the sources is in his conception of the growth of Judges. He finds no Deuteronomic Book of Judges. The main editing of the older sources is all pre-Deuteronomic and the editor is regarded as of the Elohistic school and designated in the notes, accordingly, as R<sup>e2</sup>. This change is not so considerable as might at first appear; and the conclusion is quite in line with what might be expected from a closer scrutiny of the materials.

In addition to the main commentary, under the title of "Additional Notes," a valuable discussion is given of over a dozen topics that are important for a knowledge of the period, e.g., "Yahweh or Yahu. Originally an Early Amorite Deity"; "Early Identification of Yahweh with the Moon God." Under the latter topic the discussion of the name "Abraham" might have been carried one step farther by consulting H. F. Lutz's *Early Babylonian Letters from Larsa*.

The criticism may be offered that the author seems inclined to give undue weight, at times, to the early traditions of Israel, in their present form; and is over-ready to place them on a par with history while a more searching criticism of the processes of these traditions would have simplified, considerably, a number of the historical problems involved.

The book is provided with double indexes and a series of maps most excellently done. All earnest students of the early life of Israel will be very grateful for this new work, which clearly puts the problems of Israel's origins and settlement in relation to its world-setting and historical sequence.

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#### ISRAEL'S SETTLEMENT IN CANAAN<sup>1</sup>

The British Academy did well to keep up the Schweich Lectures throughout the period of the war. The loss to scholarship due to the war is in any case terrific and irremediable, and we welcome every fresh

<sup>1</sup> *Israel's Settlement in Canaan. The Biblical Tradition and Its Historical Background.* [The Schweich Lectures at the British Academy, 1917.] By C. F. Burney. London: Oxford University Press, 1918. xi+104 pages+vi maps. 3s. 6d.

bit of evidence that interest in scientific pursuits has not perished from the earth, but that scholarly tradition has remained alive and vigorous during the all-absorbing struggle. Dr. Burney is successor to the late Professor Cheyne as Oriel Professor of the Interpretation of Holy Scripture in the University of Oxford. He is well known to scholars through his *Notes on the Hebrew Text of the Books of Kings* (1903) and, more recently, by his admirable commentary, *The Book of Judges with Introduction and Notes* (1918).

Indeed, the contents of the present course of lectures are largely dependent upon the latter book and the studies involved in its preparation. These lectures maintain the high standard of excellence established by Dr. Burney's previous work.

It is of interest to find that though Dr. Burney's methods are thoroughly and consistently historical and critical, his conclusions to a considerable extent reinforce the credibility of the biblical record. He identifies Ramses II and Merneptah respectively as the Pharaohs of the Oppression and the Exodus. He shows that only a portion of Israel was in bondage in Egypt, and that other Israelitish clans were in Canaan continuously from a much earlier period. He treats the patriarchal legends as fairly reliable accounts of tribal movements rather than as individual and personal biographies. The westward expedition of Abraham is a movement of Aramaean groups in the Hammurabi period. These are followed by another Aramaean group represented by Rebekah, which by uniting with the Abrahamic group through "Isaac" produces the two groups "Jacob" and "Esau." "Jacob" is later driven eastward across the Jordan by "Esau," whence he returns reinforced by fresh Aramaean groups (Jacob's wives) and now known, not as Jacob, but as "Israel." The Joseph group entered Egypt after the Hyksos period, during the Eighteenth Dynasty and from the reign of Thutmoses III onward. The story of Abraham's trip to Egypt in Gen. 12:10-20 may be a reflection of the presence of some Hebrews in Egypt in the Hyksos period. The Habiru movement was that of a floating semi-nomadic Aramaean population and corresponds more nearly to patriarchal conditions than to the entry of the Joseph-tribes under Joshua, which was "a definitely organized campaign of conquest."

Dr. Burney is, on the whole, inclined to connect the 'Apurin of the Egyptian records with the Hebrews. As a matter of fact, the fact that *p* occurs instead of *b* in the Egyptian word should not be taken too seriously. Many Egyptian words are written in Babylonian and Assyrian sometimes with *p* and sometimes with *b*—*Kāpu*, a gold vessel for

holding wine, is in Egyptian *Kb*; the Egyptian *upwty*, a legate, appears in Assyrian as *uputi* or *ubuti*. In the Tell-el-Amarna letters, according to Böhl, *Sprache der Tell-Amarna Briefe*, section 9b, *pa* often stands where *ba* is called for etymologically. It is not likely that the Egyptians were more accurate in the pronunciation of Semitic loan-words than the Semites were themselves. On page 32, line 3 from the bottom, read *are* for *as*; on page 34, line 1, read *of* for *to*; and on page 47, line 18, read *for* for *from*. The argument for the identification of the name Moses with the Egyptian *mš* (page 47) may be strengthened now by reference to my note on the use of the sibilant in the *American Journal of Semitic Languages and Literatures*, XXXV, 110 ff.

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#### A POPULAR STUDY OF OLD TESTAMENT RELIGION<sup>1</sup>

The author makes clear at the outset, in his brief Preface, the purpose and method of procedure in this volume. He has "adopted the topical method as best calculated to meet the needs of the preacher and general Bible student." As this method presupposes some acquaintance with the religious history of Israel as a whole, the first chapter, of 30 pages, "is consequently devoted to a brief outline of the development of Old Testament religion and literature," closing with a handy chronology of the writings.

This task out of the way, the author proceeds with his topical arrangement. The Preface goes on to say that "the aim of the book is to give an account of the origin and development of the leading religious ideas of the Old Testament," and by his method the writer well nigh admits that "ideas" are of more importance in the history of religion than "development." The reviewer must say, however, that a serious and on the whole a very fair attempt is made to deal with genesis and development.

Any method adopted in such a complex field would subject the author to the necessity of some repetitions, and for finished and concise treatment the topical method has some advantages. Possibly we have become so used to viewing Old Testament religion from the developmental angle, as a result of the published works of the leading scholars in this field during the last generation and more, that even a topical

<sup>1</sup> *The Religious Teaching of the Old Testament*. By Albert C. Knudson. New York: The Abingdon Press, 1918. 416 pages.